SINNERS CONuerſion.

By Henrie Smith.

Mathew. 18. verſe, 3.

Verilie, I ſay vnto you, except ye be conuerted, and become as little children, yee ſhall not enter into the kingdome of Heauen.

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The Text.

Luke, 19. verſes, 1. 2. 3. 4. 5.

1. *Now when Ieſus entred and paſſed through Ieriche,* 2. *Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.* 3. *And he ſought to ſee Ieſus, who hee ſhould be, and coulde not for the preaſe, becauſe he was of a low ſtature.* 4. *Wherfore he ranne before, and climbed vp into a wilde figge tree, that he might ſee him: for hee ſhoulde come that way.* 5. *And when Ieſus came to the place, he looked vp, and ſaw him, and ſayde vnto him,* Zaccheus, *come downe at once: for to day I muſt abide at thine houſe.*

IN the ende of the Chapter before going, we may ſee how Chriſt healed a man, blinde in his bodily ſight, namely *Bartimeus*, whereby he ſheweth himſelfe to be the Phiſition of the body; Heere wee ſhall ſee how he cured one blind in mind, namelie *Zaccheus*, whereby he ſheweth himſelfe to be the Phiſition of the ſoule, and therefore the Sauiour of the whole man. Ephe. 5. 23.

In ſpeaking of *Zaccheus* & his conuerſion, we will obſerue foure circumſtances. Firſt, the place where he was called, which was *Iericho*. Secondly, the perſon that was called, *Zaccheus* the Publican. Thirdlie, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruite of his calling, his good confeſsion.

The firſt Circumſtaunce.

Firſt therfore for the place where he was conuerted, it appeareth to be *Iericho*, a Cittie not farre diſtant from *Ieruſalem*. It was ſometime a notable Citty, till it was ſubuerted and ruinated by the Lordes Champion *Ioſua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the reſt of that Holie-land, vnder the Turkiſh Empire. Vnto this *Iericho*, the Lord of heauen and earth vouchſafeth to come, in the likenes of a ſeruant. And as *Ioſua* compaſſed *Iericho* ſeauen tymes, minding to deſtroy it, ſo Chriſt the true *Ioſua*, reſorted oftentimes to *Iericho*, minding to ſaue it. But as in the deſtruction of *Iericho*, *Ioſua* ſpared none but *Rahab* the harlot: ſo *Ieſus* in his iourney to *Iericho*, conuer-

Ioſua, 6,

1. Reg. 16. 34

couerted none but *Zaccheus* the Publican. When *Iosua* had conquered and raſed *Iericho*, he ſowed ſalte in it to make it barren, and curſed him that ſhoulde attempt to build it vp: yet in thys barren ſoyle Chriſt hath his ſpirituall harueſt, and in this curſed Citty he hath a holy Temple a bleſſed building. *Samaria* that wicked Citty affordeth many that beleiue in Chriſt. *Ioh,4,39.* Iohn,4,39
And out of *Galile*, frō whence they thought no good thing might come. *Iohn,1,ver.46.* Iohn,1,46
Chriſt called diuers of his Apoſtles, and Iohn.7,52.
euen in *Iericho* this curſed Cittie, Chriſt hath a rich man that is to be ſaued. In euerie place Chriſt hath his choſen. There is neyther Iewe nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is all in all, to all that call vpon him. *Rom,10,12.* Rom,10,12

The ſecond circumſtaunce.

Now followeth the deſcription of *Zaccheus*, which is moſt plainly and fully ſette forth vnto vs. The holy Ghoſt ſpeaking of *Zaccheus* and his conuerſion, comes in with an *Ecce, Behold*, as if it were a wonder that *Zaccheus* ſhold be conuerted. *Zaccheus* was a Gentile, a Publican, and a rich man, and

therefore behold a miracle, as if in the conuersion of *Zaccheus*, these three shoulde be conuerted at once.

Zaccheus was a Gentile, a meruaile to see a Gentile become a Iew: that is, to beleeue in Christ. He was a principall Publican. A strange thing to see a chiefe Customer to giue ouer his office: and he was rich also, a rare matter to see a rich man to enter into the kingdom of God: and therfore behold a miracle, as if at this day, the Turke, the Pope, and the King of Spaine, were at once perswaded to forsake their Idolatry and superstition. Christ going to *Ierusalem*, conuerteth a Gentile, to signifie the calling of the Gentiles: he conuerteth a Publican, to shewe that notorious sinners may hope to be saued, if they repent and amend, as *Zaccheus* did. He cõuerteth a rich man, to shew that all rich men are not excluded from the kingdome of heauen.

Rom, 2, 28,

Mat, 19, 23,

Hee was called *Zaccheus* before his conuersion, but he was neuer truely called *Zaccheus* till Christ called him so. His name signifieth, simple, pure, honest, but his lyfe was subtile, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures,

tures, and vices oftentimes are shrowded in the habites of vertue lyke *Esops* Asse, masking in the Lyons skinne, till hys long eares detect his folly; or lyke the Crovve that is decked in other plumes, till euerie byrd doe plucke his feather.

Zaccheus by hys profession was a Publican, and therefore much detested of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique custome or tribute of the Iewes, who were at that tyme in subiection vnto the Romaines. And amongst these Officers, *Zaccheus* was the chiefe, and (as it seemeth) Ouer-seer of the rest that were in *Iericho*, and therefore in chiefe hatred among the Iewes, as one that chiefely fauoured the Romans tyranny, & serued to abridge their Country liberty, which ought not be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, & regarded not their Religion, nor liued after theyr Lawe, and therefore with the rest of the Heathen Publicans, was excommunicate out of theyr Sinagogue. e *Math, 18.*

Thus was he hated for his profession, because he was a Publican, & for his religion, because

becauſe he was a Heathen. Yet was hee be-
loued for his wealth, for rich men haue ma-
Prou, 14,20 nie friends. *Prou. 14, 20.* And though they
doe neuer ſo wickedly, yet haue they ſome
to take theyr parts. If they ſpeake neuer ſo
proudly, yet are there ſome to prayſe theyr
Eccle,13.23 ſaying. *Eccle. 13,23, 24.*

Zaccheus was a Publican, and therefore
rich: for Publicans muſt needes be rich,
and Vſurers will be welthy. But rich Pub-
licans make poore Princes, & welthy Vſu-
rers make many beggers. In euery Prouince
there were many Publicans, and therefore
much poore people in euery place: for
where there be many Caterpillers, the fruit
is ſoone conſumed, and where there be ma-
nie extorcioners, beggers muſt needes a-
bound.

Deut,15. By the Law of God, there might be no
begger in Iſraell, but when ſo many Publi-
cans were ſuffered to receiue tribute of the
Iewes, contrary to Gods Law, no meruaile
though ſo many ſate and begged, contrarie
Luke,18, to Gods Law. *Luke, 18. Iohn, 9. Acts. 3.* By
Iohn,9, the Lawe of God, there ought to bee no
Acts,3. beggers among Chriſtians. *Pſal. 37, 25.* but
Pſal,37,25. when ſo many Vſurers are tollerated in a
Chriſtian Common-wealth, contrarie to
the

the Law of Christ. *Luke,6,35.* no meruaile though we haue so many beggers, contraris to the minde of Christ. *The poore* (sayth Christ) *yee shall haue alwaies with you, but when you will you may doe them good*; and we shall be sure to haue the poore amongst vs alwaies, but wee must make such good prouision for them, that they be not faine to begge theyr bread. Luke,6,35 Leuit,25, 36, 37. Mark,14,7 Psalm,37.

Thus was *Zaccheus* rich to himselfe, for he was a Publican, but he was rich towarde God also, for he had a desire to see Christ. Almighty God, *who is rich in mercy, Eph.2,* hath so inspyred his hart with the desire of heauenly riches, that whereas before, hys whole delight was in seeking of worldlie wealth, nowe his greatest care is to seeke for heauenly treasure. He nowe forgetteth what his profession is, and begins to be of a newe profession: and hee whose hart was wholy sette vpon earthly profit, is now lyke old *Simeon*, most desirous to see his Sauior. The Tetrarch *Herod* desired to see Christ, and despised him when he saw him: *Luke, 23,8,11.* but *Zaccheus* the Publican, desired to see Christ, and reioyced when hee sawe him, like *Abraham* that desired to see the day of Christ. *Iohn,8,56.* and therefore of Luke, 12,21 Ephe,2. Luke,23,8. Iohn,8,56.

the

the seruaunt of Sathan, *Zaccheus* is nowe become the chylde of *Abrahams*, which reioyced to see the day of Christ. Happie were his eyes that saw so blessed a sight, for many Prophets and righteous men haue desired to see and to heare those things that *Zaccheus* both saw & heard, and could not see nor heare the same. If *Iacob* thought himselfe happy, if hee might but see his Son *Ioseph* before hys death, then surele thrise happy *Zaccheus*, whose hap it was, not onely to see (as *Iacob* did) but to reioyce (as *Marie* did) in Christ his Sauiour.

Luke, 10.

Gene, 45.

As *Zacheus* was desirous to see Christ in earth, so I would haue the rich men of our tyme, desirous to see Christ in heauen. For although with the eyes of our body we can not see Christ as *Zaccheus* did, yet with the eyes of our fayth wee may beholde him as *Stephen* dyd, *Acts.7*. But if our fayth be so weake sighted that wee cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our faith may be increased, for faith commeth by hearing the word of God. And as the Queene of the South desired to heare the wisedome of *Salomon*, so let vs be desirous to heare the wisedome of Christ our Sauiour.

Acts.7.

Rom, 10.

1, Reg, 10.

King

King *Salomon* left ſome bookes in writing, wherein is ſeene ſome part of his wiſdome, and Chriſt our King, hath left vnto vs his moſt ſacred word, as it were a taſt of his wiſedom, ſufficient matter for our ſaluation. Thys is that heauenly foode, *Mat. 4. 4.* whereby our ſoules are fedde vnto eternall life, let vs therfore labour for that heauenly foode: & as the Iſraelites were carefull to gather *Manna* to ſuſtaine their bodies, ſo let vs be as carefull to heare the worde to feede our ſoules. The people in the tyme of Chriſt, *Iohn, 6, 24.* tooke great paines to follow Chriſt both by Lande and Sea, and many now a dayes (I confeſſe) are very forward to followe his faithfull Miniſters, but as they followed Chriſt ſo faſt to * fill their bellyes, ſo theſe frequent Sermons for faſhion to ſerue the time.

Iohn,20,31
Math,4,4.
Exod,16,
Iohn,6,24.
*Ioh,6,26

Zaccheus is deſirous to ſee Chriſt, a godly care, but yet he could not obtaine hys purpoſe: a thing common; for euery one that hath any good motion, hath alwayes ſome hinderaunce to croſſe the ſame, and *Zaccheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, And his little ſtature. Whereof the former, that is, the multitude, is alwayes

Two impediments.

wont

wont to be an enemie to thoſe that woulde come to Chriſt. Thys hindered the blinde man from receiuing his ſight. *Luke, 18.* for the people rebuked him that he ſhold hold his peace, till Chriſt called him and opened hys eyes. This hindered them that brought the man ſicke of the Palſie, *Marke, 2.* for they coulde not come at Chriſt for preaſe, till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the Palſey lay.

Luke, 18,

Marke, 2.

Thys hindered the healing of the deafe and dumbe, *Marke, 7.* till Chriſt tooke him aſide out of the multitude and cured him. Thys hindered the rayſing of the Rulers daughter. *Mathew, 9.* till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Maid to life. Finally, this hindered *Zaccheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to hymſelfe. Thus alwaies a multitude that is prone to euill, dooth withdrawe and hynder vs frō approching vnto Chriſt: and therefore we muſt not followe a multitude to doe euill, nor decline after many to ouerthrow the trueth. *Exod, 23.*

Marke, 7.

Math, 9.

Exod, 23.

The ſeconde impediment that hindereth *Zaccheus* from ſeeing Chriſt, is his litle ſtature.

cure. Hee was ſo lowe of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore coulde ſee *Zaccheus* though hee were ſo low of ſtature. For God looketh not on the countenaunce, nor on the height of a mans ſtature, but the Lorde beholdeth the hart, and preferreth lyttle *Dauid* before *Eliab* hys eldeſt brother, becauſe he findeth in him a better hart to ſerue the Lord. And *Zaccheus* in his little body, hath a hart and minde prepared to ſeeke and ſee the Lord. *Zaccheus* was ſo low that he coulde not ſee Chriſt, but many amongſt vs are ſo high that they wil not ſee Chriſt. The Common people in the tyme of Chriſt, were ſo deſirous to followe Chriſt, that neyther lamenes, nor blindnes, nor ſicknes, coulde ſtay them from cõming to him: but the Common people in our tyme, are more ready to follow theyr ſport & paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not that they will make great haſt to ſee a commoditie, but will ſcarce come out of doores to heere a Sermon.

1. Sam. 16. 7

1. Sam. 16. 12.

They come to Church, as *Nichodemus* came to Chriſt by nyght, as if they were aſhamed

Iohn, 3, 2.

shamed to come to Church: but they run
2. Kings. 5. after profits, to gette riches, as *Gehezi* ranne after *Naaman* the Syrian to gette a bribe.

Thus hath *Zaccheus* two lets, that hee coulde not see Christ, the one in the people, the other in himselfe: and we haue many lets to withdrawe vs from Christ, some are externall and without vs, as the intycements of the world, and some are internall and within vs, as the lustes of our owne flesh. The prease of the people, hindereth *Zaccheus* from seeing Christ in his humilitie, and the multitude of our sinnes, doe
Esay. 59. 2 presse vs downe that we cannot see Christ in glory. *Zaccheus* was a man of little stature, and that hindered him from seeing Christ in earth, & we are men of little faith, & that's the cause we cannot behold Christ in heauen.

Though *Zaccheus* was a man of little stature, yet it appeareth that hee was not a man of little wit; For when hee coulde not come to the sight of Christ for the multitude, he had the wit to runne before, and to clime vp into a tree to obtaine his purpose. And for the most part it falleth out, that men of lowe stature, are men of high conceite, and the shortest bodies, haue the sharpest

ſharpeſt wits, God ſo prouiding, that the defects of theyr bodies, might be ſupplied with the gyfts of theyr minde. Nowe *Zaccheus* that before was loth to moue his foote from the Cuſtom-houſe for looſing his profite, begins to run after Chriſt for feare of a greater loſſe, lyke *Eliſa* that left hys plowing, and ranne after *Elias* to followe hys newe vocation. But *Zaccheus* doth not onely runne, but alſo climbe vp into a Tree to ſee Chriſt; A ſtrange thing, that *Zaccheus* a rich man, and a chiefe Cuſtomer, ſhould behaue hymſelfe ſo childiſhly in the ſight of ſo great a multitude: but the deſire he had to ſee Chriſt, made him forget himſelfe, and to commit ſuch thinges as were not fitting for hys ſtate & credite. So they that will follow Chriſt, muſt make account to doe many thinges contrary to the * fa- * Rom. 12.
ſhion of the world, and theyr owne lyking. If Chriſt hymſelfe were content to leaue the glory which he had with hys Father to come downe to vs, ſhall not we be content to leaue the reputation which wee haue with men, to goe vp to hym?

1. Reg. 19.

But alas where is there any almoſt, that preferreth not the fruition of thys earthly pryſon, before the poſſeſsion of that hea-

uenly manſion: and had rather hazard the hope which they haue of eternall glory, thē leeſe the preſent enioying of their fading pleaſure.

The ambitious man hunteth after honor, and will not leeſe an inche of his eſtimation. The couetous man ſeekes after profit, and counts (like *Iudas*) all loſt, that comes not to his bags. And the voluptuous man beſtowes his time in pleaſure, and thinketh that his chiefe felicity. Thus euery man makes his heauen of that wherein he moſt delighteth, & is cōtent to take great paines to accōpliſh his fond deſires. But here *Zaccheus* is of another minde, for being a Publique officer, he climbes into a tree, which ſtoode not with his grauity: and beeing a rich man, hee runnes to ſee Chriſt, which was not for his worldly profite; yea, hee takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure.

Iohn, 12, 6.

Thus muſt we be affected if we deſire to come to Chriſt, that neyther honours nor preferments, nor profite nor pleaſure, nor kyndred nor friendes, be able to holde vs backe. We muſt be ready not onely to run, but alſo to climbe (if need require) as *Zaccheus* dyd: that is, to take ſome payne and

Mat, 8, 22.
Luk, 14, 26

trauaile

trauaile to haue a ſight of Chriſt.

The Queene of the South, vndertooke a great and tedious iourney, to heare the wiſedome of *Salomon*, but we are lothe to take any payne to heare one that is greater then *Salomon*. 1.King.10.

The people in *Dauids* tyme, brought ſo much treaſure, & ſo many gyfts to the building of Gods Temple, that the Prieſtes were fayne to byd them ceaſe, but a great part of the people in our tyme, are ſo ſparing of theyr paynes and coſt, that they thinke that very tyme miſpent which is imployed in the ſeruice of God: and that money ill beſtowed, which is gyuen to the maintenaunce of hys Miniſters. 1.Chr.29.9.

Whē *Zaccheus* could not ſee Chriſt for the multitude, hee climbes vp into a tree, that groweth in the way where he was to paſſe, that frō a tree he might behold him, which was to ſuffer on a tree for mans ſaluation So when wee cannot drawe neere to Chriſt by reaſon of our ſinnes that preſſe vs down, we muſt clymbe vp by a liuely faith, which is the tree of lyfe, that groweth in the waie to eternall lyfe, that ſo with the eyes of our fayth, we may behold him that dyed for our ſinnes vpon a tree.

It was a wild-figge-tree that *Zaccheus*
Math,21,19 clymbed, but not lyke that vnfruitfull one which our Sauiour curſed: for thys bare moſt precious fruite, euen ſuch as Chriſt himſelfe vouchſafed to pluck. A happie tree that bare ſuch precious fruite as *Zaccheus* was, but thriſe happy *Zaccheus*, that ſo happily climbed on that happy tree.

Thys tree grewe in the way that Chriſt was to paſſe, for els *Zaccheus* might haue climbed to no purpoſe; So if we deſire to finde Chriſt, we muſt ſeeke hym in the way where he hath promiſed to ſhewe himſelfe vnto vs, that is, in his holy Temple, where hys word is duly preached, and his Sacra-
Math,18,20 ments reuerently adminiſtred, for where two or three are ſo gathered together, hee hath promiſed to be preſent amongſt thē.

The third Circumſtaunce.

When Chriſt came to the place, he looked vp and ſawe Zaccheus.

As *Zaccheus* ranne before to ſee Chriſt, ſo Chriſt followed after to ſee *Zaccheus*. Sathan for his part, *went about like a roaring*
1.Pet,5,8. *Lyon, ſeeking to deuoure him*, but Chriſt for
Iohn,10, his part, goeth about like a good Sheepe-

heard,

heard, minding to saue him. And although Luke, 11. 21.
Sathan a strong armed man, had taken some possessiō in the hart of *Zaccheus*, yet Christ a stronger then he, commeth vnarmed, and taketh from hym his harnesse wherein hee trusted, and rescueth the spoyle.

Christ comes to the place where *Zaccheus* was, because otherwise, it had beene vnpossible for *Zaccheus* to come to his presence: for vnlesse the Lorde vouchsafe to come vnto vs, we cannot attaine to the presence of God. As no man might haue ante accesse to King *Assuerus*, except hee stretched out his golden Scepter, so no man may come to Christ, vnlesse he be called by the golden scepter of his sacred word. Hester, 4.

Christ looked vp and saw Zaccheus, before *Zaccheus* could looke down to behold him. Thus doth the Lorde preuent vs with hys mercie, whom hee might cast off in his iustice: and if hee perceiue in vs a willing minde to come vnto hym, he is content to come first vnto vs. And lyke that good Father, *Luke*, 15. to behold vs while wee are Luke, 15,
yet a great way off, and to haue compassion on vs.

When *Iobs* three friends that came to visite him in hys great calamity, lift vp theyr Iob, 2. 12.

eyes afarre of, they knewe not *Iob*, becauſe he was ſo ſore afflicted: but *Chriſt* who is the myrror of true friendſhip, cannot ſo ſoone forgette his friendes, howſoeuer they be diſguiſed. He knoweth his own ſheepe where-ſoeuer hee ſeeth them. *Ioh, 10.* whether they be vnder the figge-tree as *Nathaniell* was, or vppon the figge-tree as *Zaccheus* was, he hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall be ſure to find. *Math, 7.* And if they labour and are heauie laden, he will refreſh them. *Math, 11.* Chriſt is nowe come to the place where *Zaccheus* is to be called, and as *Abraham, Gene, 22.* lift vp his eyes & ſawe in the buſhe a Ramme that was to be ſacrificed, ſo Chriſt lyfting vp his eyes, ſawe in the tree, *Zaccheus* the ſinner that was to be conuerted. And now begins the conuerſion of *Zaccheus*, for now Chriſt beginnes to ſpeake vnto him.

Iohn, 10,

Iohn, 1,

Math, 7,
Math, 11.

Gene. 22.

Zaccheus deſired onely to ſee *Chriſt*, but now *Chriſt* calleth him by name, and offereth hys owne ſelfe vnto hym. Thys was more then *Zaccheus* expected, and yet no more then *Chriſt* vouchſafeth, namelie, to gyue more then is deſired. The ſicke of the Palſey that asked health, obtained alſo

Luke, 5.

forgiuenes

forgiuenesse of sinnes. Salomon desired wisdome, and the Lord gaue him wisedome & aboundance of wealth beside. *Iacob* asked but meate and clothing, and God made him a great rich man. And *Zaccheus* desired onely to haue a sight of Christ, and was so happy as to entertayne him into his house. 1. Kings, 3, 12, 13. Gen, 28, 20.

Thus the Lord that is rich in mercie to all that call vpon him, vseth oftentimes to gyue more then we aske: and he that is alwaies founde of them that seeke him with theyr whole hart, is founde also some time of Gentiles that knew not God. *Esa. 65, 1.* Let vs therfore that were sometime sinners of the Gentiles, seeke the Lord as *Zaccheus* dyd while he may be founde, and call vpon him while he is nigh. Hee will be found of them that seeke him hartily, and is nigh to all them that call vpon him faithfully. *Psalm, 145, 18.* Rom, 10, 12, Ephe, 2, 4, Ierem, 29. * Esay, 65, 1 Rom, 10, 20 * Esay, 55, Psalm, 145.

Zaccheus come downe at once. Now Christ begins to call *Zaccheus* from the tree to be conuerted, as God called *Adam* from among the trees of the Garden to be cursed. *Gene, 3.* Before, *Zaccheus* was too lowe, and therefore was faine to climbe, but nowe he is too high, and therefore hee must come Gene, 3,

downe.

downe. And we (for the moſt part) are eyther too high, or too low, too hotte, or too colde, too quick, or too ſlothfull in the lords buſines. Sometime wee flocke together to heare a Sermon, like the people *Luke*, 5, that preaſed vpō Chriſt to heare the word: and anone wee runne to ſee ſome pleaſant paſtime, lyke the *Athenians*, whoſe eares alwaies itched to heare ſome newes. Who make more ſhowe of conſcience and religion, then they that ſhow themſelues moſt irreligions and vnconſcionable? Who ſeemed more confident & vertuous in Chriſt hys cauſe then *Peter*? and not long after, who more trayterous and faint-harted.

Luke, 5,

Acts, 17,

Math, 26,

Many can ſay with *Peter*, that they will not ſticke to die before they will denie Chriſt, but when it comes to the tryall, they are readie to abiure Chriſt and his religion, before they will hazarde eyther life or lyuing.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our ſaluation) are moſt daungerous, & repentance may not be deferred. *We muſt make no tarrying to turn vnto the Lord, nor put off from day to day, leaſt the wrath of the Lord breake forth ſuddainlie,*

Eccle, 5, 7,

and

and we be destroyed in our securitie and perrish in the time of vengeance. When the Lord is minded to doe vs good, hee will haue vs come quickly, lyke *Ioseph, Gene, 45, 9,* that in the tyme of famine, woulde haue his Father *Iacob* to come downe quickly vnto him, to soiourne in Egypt, where there was some plentie of foode. Gene, 45,

As the chyldren of thys world are verie nimble to worke wickednes, so the chyldren of lyght, should be as nimble to followe goodnes. *Iudas* was nimble to betray Christ, *Iohn, 13, 27.* and the badde debters, *Luke, 16.* could sitte downe quickly to misreckon their creditor: so let vs come quicklie to heare of Christ, that Christ may accept of vs quickly, let vs be nimble to make our account before, that we doe not (lyke the foolish builder) come short of our reckoning. Ioh, 13, 27 Luke, 16, Luke, 14, 28

But why must *Zaccheus* come downe so hastily? euen to entertaine Christ into hys house. *For to day* (sayth Christ) *I must abide with thee.* This was ioyfull newes to little *Zaccheus*. Not long before, he wanted meanes to see Christ, but now he hath opportunity to entertaine him into his house. There was more humanitie in Christ then

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in *Zaccheus*, for if Christ had not bydden himselfe to dynner, he had not been bidden for *Zaccheus*. So if Christ doe not offer himselfe vnto us in his afflicted members, he may goe long enough before we wil offer hym any entertainement. As often as the poore craueth any reliefe at our handes, let vs imagine that Christ asketh somthing of vs, but as *Zaccheus* must entertaine him presently without delay, so let vs be readie to help them presently, because they stand in needs of present helpe. And as hee must receiue Christ into his house, so wee must make accoumpte to receiue his needy members into our houses. And as the vniust Stewarde procured himselfe friendes with his maisters goods, so let vs make the poore to be our frends, by our beneficence and bounty towards them, that forreceiuing the (when they haue neede) into our earthlie houses, they may receiue vs when we stand in great neede, into euerlasting habitations.

Math,25,40

Luke,16.

Math,22.

They that were inuited to the marriage, *Math,22*, refused to come, but Christ is content to come to *Zaccheus* house before he was inuited. Wherein also, hee sheweth his great humility, in comming before hee

was requested, as they bewrayed their great arrogancie, in refusing to come being solemnly bidden. It was a part of great humilitie, that he that was most free from sin, woulde vouchsafe to come into a sinners house: but it was a signe of greater humility, that he would bewray his great necessitie, & seeke for succour at a sinners hand.

Alas poore humble Saviour, who though thou be Lord of heauen and earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whereon to lay thy head, *Math. 8.* Howe iustly did thy Prophet *Ieremy* wonder at thy humble pouerty, saying: *O thou hope of Israell, the Saviour thereof in the time of trouble, why art thou as a stranger in the land, or as one that passeth by to tarry for a night?* The sonne of GOD vouchsafeth to come and that vnrequested, to a sinfull mans house, a speciall fauour: but he disdaineth not to make his necessity known vnto him, ô strange humilitie!

Math. 8.

Iere. 14.

Heere therefore appeareth the singuler humanitie and great humilitie of Christ to sinfull men; he offereth himselfe to be their guest, if he find them willing to entertaine him for their guest. And *Zacheus* no doubt was willing to entertaine him: for although

Christ

Christ heard not the voyce, yet hee heard the affection of *Zaccheus* inuiting him to dynner. As therefore *Zaccheus* was willing to receiue Christ into his house, so let vs be ready to receiue him into our harts. For as Christ sayd to *Zaccheus*: *This day I must abide at thy house*, so he sayth to euery one of vs, *This day I must abide in your harts.*

Wherefore as the Prophet *Dauid* sayth, Psalm,24, *Open your gates that the King of glorie may come in*, so I say vnto you, *Open your hartes that the word of God may enter in.* This day the word of God may abide in your harts, for thys day the word is preached vnto you, and who knoweth whether he shall liue to Psalm,95, heare it the next Saboth. *To day therefore if ye will heare his voyce, harden not your harts*: as did the Israelites, least if you harden your harts, his voyce be heard no more amongst you. This day you may gather this heauenlie *Manna*, as the Israelites might gather Exod,16, theyr *Manna* sixe dayes together, but to morrow (perhaps) and sixe dayes after you may not gather it, as on the seauenth day *Manna* might not be found.

The Lord graunt that you may gather sufficient foode for the sustentation of your soules, that as *Elias* the Prophet iourned in the

the ſtrength of the meate that the Angell brought him, euen vnto *Horeb* the Mount of God, ſo you in the ſtrength of this ſpyrituall meate which heere I bring you, may be able to paſſe thorowe the daungerous wayes of thys trouble-ſome worlde, vnto Gods holy Mountaine, the Hauen of all happines, whether hee bring vs that hath deerely bought vs with his precious blood, euen Chriſt Ieſus the righteous: to whom with the Father and the holy Ghoſt, three perſons and one GOD, be giuen all glory and maieſtie, world without end. *Amen.* 1. Reg. 19.

FINIS.